

... THE ...

Mohammedan World of To-day

BY

REV. SAMUEL M. ZWEMER, F. R. G. S.
BAHREIN, ARABIA

Missionary of the Reformed (Dutch) Church in America



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RULERS OF THE MOHAMMEDAN WORLD OF TO-DAY.

1. VICTORIA, Empress of India. 2. WILHELMINA, Queen of the Netherlands.
 3. MUSAFERR-R-DIN, Shah of Persia. 4. ABDUL-HAMID II., Sultan of Turkey. 5. TSAITIEN HWANGTI, Emperor of China
 6. NICHOLAS II., Czar of all the Russias. 7. FELIX FAURE, President of France.

THE MOHAMMEDAN WORLD OF TO-DAY

Islam dates from 622 A. D., but the first missionary to the Mohammedans was Raymund Lull, who was dragged outside the town of Bugia and stoned to death on June 30, 1315. He was not only the first missionary to the Mohammedans, but the first and only Christian of his day who felt the extent and urgency of the call to evangelize the Moslem world. He was a martyr like Stephen, and worthy of so great a cause.* Had the spirit of Raymund Lull filled the Church, we would not to-day speak of very nearly two hundred million unevangelized Moslems. Even as Islam itself arose a scourge of God upon an unholy and idolatrous Church, so Islam grew strong and extended to China on the east and Sierra Leone on the west, because the Church never so much as touched the hem of the vast hosts of Islam to evangelize them. The terror of the Saracen and Turk smothered in every heart even the desire to carry them the Gospel. When the missionary revival began with Carey the idea was to carry the Gospel to the *heathen*. Henry Martyn, first of modern missionaries, preached to the Mohammedans; he met them in India, Arabia, and Persia; his controversial tracts date the beginning of the conflict with the learning of Islam. The tiny rill that flowed almost unnoticed has gathered volume and strength with the growth of missionary interest, until in our day it has become a stream of thought and effort going out to many lands and peoples. Never were there so many books written on the subject of Mohammedanism as in our day—never was the Eastern question more pressing, never the whole situation so full of anxiety, and yet so full of hope. Time and tide have changed marvelously

* Peroquet, "Vie de Raymund Lull," 1667. Low, "de vita R. L.," Halle, 1830. Helfferich, "Ray. Lull." Berlin, 1858. "His Life and Work." *Dublin University Magazine*. Vol. LXXVIII, 43.

since Dr. Jessup wrote his little classic in 1879.* A single glance at the map there given to illustrate Islam, shows how the unity and power of Moslem empire have been broken, and what God hath wrought for the Kingdom of His Son. When that book was written there were no missionaries in all Arabia, Tunis, Morocco, Tripoli, or Algiers. Christendom was ignorant of the extent and character of Islam in Central Africa; little was known of the Mohammedans in China, and the last chapter in the history of Turkey was the treaty of Berlin. The problem has greatly changed; old factors are canceled and new factors have appeared. But we can still say with the writer: "It is our earnest hope and prayer that this revival of interest in the historical, theological, and ethical bearings of Islam may result in a new practical interest in the spiritual welfare of the Mohammedan nations. It is high time for the Christian Church to ask seriously the question whether the last command of Christ concerns the one hundred and seventy-five millions of the Mohammedan world." Let us face the problem, and the key to its solution may be found.

1. THE PRESENT EXTENT OF THE MOHAMMEDAN WORLD.

Looking at the table, which is on the opposite page, we see that it is both geographical and chronological. It tells when and where Islam came and saw and conquered. Its present extent embraces three continents; from Canton in China to Sierra Leone in West Africa. In Russia they spread their prayer-carpets southward and turn to Mecca; at Zanzibar they look northward; the whole province of Yunnan, in China, prays toward the setting sun, and in the wide Sahara they look eastward toward the Beit 'Allah and the Black Stone! Mohammed's word has been fulfilled: "So we have made you the center of the nations that you should bear witness to men."†

Arabic is the language of the Koran, but there are millions of Moslems who can not understand a single sentence of Mohammed's book. They speak Russian, Turkish, Persian, Pashtu, Baluchi, Urdu, Chinese, Malay, Swaheli, Hausa, and yet other languages. And not only is there this diversity of language, but an equal diversity of civilization in the Moslem world of to-day. The Turkish effendi, in Paris costume, with

* "The Mohammedan Missionary Problem." Rev. H. H. Jessup, D.D.

† Surah II, section 2, Sale's "Koran," p. 16.

Moslem Population.	Mohammedan Countries.	Total Populat'n	Moslem Populat'n	Language Spoken.	Government.	Amount of Religious Freedom Granted.	Date When Islam Entered. A. D.	Mission Effort Among Moslems.	Prof. Mos. Soc. that work among Mohammedans.	Visible Results.
EUROPE.	Roumania, Bulgaria, and Servia Greece.	10,811,852 2,433,806	1,187,452 24,165	Slavonic. Turkish.	Independent Kingdoms. Kingdom.	Nominal toleration. Greek State Church. Complete toleration.	1389—Conv. made in Servia 1463—Conv. in of Bosnia 1675—Numbers of Greeks turn Moslem.	Indirect. None.	Methodist Episcopal (North) and others.	None among Moslems
	Turkey in Europe.	5,711,000	2,000,000	Turkish.	Absolute Monarchy.	Guaranteed by treaty, but actually a nullity.	1353—Turks enter Europe	Indirect but important.	Am. Board For. Miss.	Bible transl. Colleges, schools and churches.
	Russia in Europe.	94,188,750	2,000,500	Russian.	Absolute Monarchy.	No religious freedom for dissenters.	1790—Misalians go to European Russia.	None.	B. & F. Bible Society.	—
	Turkey in Asia.	17,117,630	12,000,000	Turkish. Arabic.	Absolute Monarchy.	Same as in European Turkey.	634-638—Conquest of [Syria.	Indirect but important.	A. B. C. F. M. Presb. Board, N. C. M. S.	Strategic points all occupied. Bible translated. Literature collected, schools, churches, Beirut Press.
ASIA.	Arabia.	8,000,000	8,000,000	Arabic.	14 under Turkish, 34 indep.	Outside Turkish rule and British influence hardly any.	622 The Hezra of Mohammed.	Direct.	Keith Falconer Mission (Scottish). Arabian Mission Ref. Ch. Am. C. M. S. Presb. Board N. Bible Societies.	Bible transl. Colleges, schools and churches. Bible translated in part.
	Persia.	9,000,000	8,800,000	Persian.	Absolute Monarchy.	Practically None.	649—Conquest of Persia.	Indirect.	—	—
	Russia in Asia.	23,045,560	8,261,000	Russian.	Absolute Monarchy.	None for dissenters.	1570—Kuchum Khan introduces Islam to Siberia.	Rec'y direct.	—	—
	Afghanistan.	4,000,000	4,000,000	Pashin.	Absolute Monarchy.	None.	721—Abu Sayda preaches in Transoxania.	None.	—	—
	Baluchistan.	500,000	500,000	Baluchi.	British Protection.	Same as in India.	1000 (or earlier).	None.	—	—
	India.	287,223,431	57,321,164	Hindustani.	British Imperial.	Entire liberty with complete neutrality.	1005—Sheikh Ismael in Khabra. 1305—Pir Khamat in Deccan.	Began recently.	C. M. S.	Matthew's Gospel translated.
	China.	402,680,000	20,000,000	Chinese.	Absolute Monarchy.	Non tolerat'n—strong anti-foreign feeling.	742—First mosque built in North China.	Direct.	C. M. S. Presb. B. Free Ch. of Scott'd, S. P. G.	Bible translated. Many stations, schools.
	Java, Sumatra, Borneo, Celebes, and New Guinea.	35,575,000	15,000,000	Malay, etc.	British Colonial.	Neutrality and toleration. Dutch govt. opposes mission work.	1276—Malacca. 1606—New Guinea.	Scarcely any.	Only incidentally by various societies.	Controversy. Converts. Bible translated.
	Egypt.	9,731,405	8,978,775	Arabic.	British Occupation.	Much greater than in Turkey.	649—Omar takes Alexandria.	Direct.	Various Dutch Soc. Rhinish Miss. Soc. and Barnum Soc.	More than 13,000 converts in Java alone. All agencies at work.
	Zanzibar.	150,000	140,000	Swaheli.	Brit. and German Protect.	Not yet complete.	900—Arabs from Oman reach Zanzibar.	Partly direct and import.	United Presbyterians, C. M. S. and North Africa Mission.	Controversial literature. Schools. Converts. Churches. Hospitals.
AFRICA.	Morocco.	5,000,000	4,995,000	Arabic.	Absolute Monarchy.	None.	—	Direct.	Universities, Missions.	Schools. Hospitals.
	Tripoli.	1,300,000	1,000,000	Arabic.	Turkish Provincial.	Same as in Turkey.	647-690—Arab conquest of all North Africa by the sword.	Direct.	North Africa Miss. & others smaller missions.	Medical missions. Preaching work for women. Touring.
	Tunis.	1,700,000	1,619,350	Arabic.	French Colonial.	Nominal freedom but R. C. supremacy.	—	Direct.	" " " " " "	Thirteen stations occupied, and a number of converts.
	Algiers.	4,429,421	3,664,941	Arabic.	Tribal, under British or French, or German Influence.	Undefined and uncertain.	1077—Founding of Timbuctoo.	Direct.	" " " " " "	—
	Region around Lake Tchad.	9,100,000	8,000,000	Hamitic.	—	—	1600-1700—Spread of Islam in Africa.	None.	" " " " " "	—
	The Soudan.	10,400,000	10,400,000	Arabic.	—	—	1800—Revival in Soudan under the Mahdi.	None.	" " " " " "	—
	Region of Sokoto. The Sabara.	12,000,000 10,000,000	10,000,000 8,000,000	Hausa. Hamitic.	—	—	—	None.	—	—

196,491,847.—TOTAL MOSLEM POPULATION IN THE WORLD.

Constantinople etiquette; the simple Bedouin of the desert; the fierce Afghan mountaineer; the Russian trader; the almond-eyed Moslem of Yunnan, Chinese in everything but religion; the Indian mollah, just graduated from the Calcutta university; and the half-clad Kabyle, of Morocco—all of them profess *one* religion and repeat *one* prayer. There is vast difference in the stage of culture reached by Mohammedans. This important fact has often been ignored and, sometimes, suppressed. It is one thing to affirm a fact concerning the Mohammedans of Syria or Egypt, it is quite another to assert the same of Moslems in Java or China. You must change your predicate. Syeed Ameer Ali, the learned barrister of Calcutta, who poses as the defender of Mohammed, would hardly recognize Tippoo Tib as a brother, though he met him beside the Kaaba. Moslem populations must be weighed as well as counted, otherwise we will be led far astray by mere statistics. And yet "God hath made of one blood all the nations"; civilization is only the raiment that covers a common humanity. All Mohammedans have souls and are sinners. Put it as you will, and classify as you please, we stand before nearly 200,000,000 *Mohammedans*, our brothers and sisters. This is a conservative estimate, and based on the best authorities possible.*

Now by considering the chronology of the chart, we find that these millions, have been, almost without exception, for centuries shamefully neglected in the work of evangelizing the whole world. A comparison of the two columns of dates is very humiliating.

Islam was a missionary religion from the very start, and continues so to this day. We may say it has, like Christianity with its apostolic, medieval and modern missions, three great periods of aggressive growth. The dates given when Islam entered the different lands where it is now predominant may be grouped into three divisions of time. That immediately after Mohammed's hegira from A. D. 622-800; a later period under the Ottomans and Moguls; lastly, the modern missionary revival from 1700-1800.

During the first period, the apostolic age of Mohammedan missions, the sword carried Islam throughout all Arabia,

* The population of the Mos'em lands given in the chart is taken in nearly every instance from "The Statesman's Yearbook for 1898." In the case of China a more moderate estimate was taken, as found in the "China Mission Handbook, for 1896." The population of the Sudan, Arabia, the Sahara, and other African regions is not yet accurately known. In India the Moslem population seems to be slowly but steadily increasing.

Syria, Persia, Egypt, North Africa, and by more peaceful means into Canton and Western China. All these regions had received the Mohammedan faith, and it had become deeply rooted before the year 1000 A. D.* Christianity was put under tribute and oppression, as in Asia Minor, or entirely swept away, as in Arabia itself, by the tornado power of the new religion.†

Afterward came the fall of Constantinople and the rise of Turkish power. This was the second chapter of Moslem conquest. Afghanistan, Turkestan, India, Java, and the Malay archipelago became "converted." And lastly we can chronicle the modern missionary efforts of Islam by the apostles of the Koran from Cairo's University, or the Muscat apostles of the slave-trade. Their work was in Russia, the Soudan, Sokoto, and West Africa. In following these paths of conquest on the world map, it is of interest to note that Islam never crossed the great oceans, but for the most part traveled by land; Japan, Australia, South Africa and America were not reached. Nor has Islam ever made progress in any land where Protestantism was dominant.

The Mohammedan *methods* of mission work, that can be seen in all this wonderful conquest, are three: The sending of embassies, the power of the sword, and colonization by inter-marriage. The last method was always coupled with the slave-trade, partly as cause and partly as effect, and won for Islam nearly all of North Africa south of the Barbary States. China is a striking example of other methods. When Mohammed's maternal uncle, Wahab al Kabsha, went as an envoy to China, as early as 628 A. D., the camel's nose entered the tent. Another embassy was sent in 708. In 755 four thousand Arab soldiers were sent by Calif Abu Jafir to succor the Chinese emperor against the Turkish rebels, and, as a result, these soldiers were established in the principal cities of the empire, and given a multitude of Chinese wives. Lastly we have the wild savages of the province of Yunnan all "converted" to Islam when the Mogul emperor appointed Omar from Bokhara their governor. To-day more than twenty million Moslems in China testify to the efficiency of these methods.‡

*C. R. Haines' "Islam as a Missionary Religion." London: S. P. C. K., 1889. A valuable list of authorities is given, and the book itself is a marvel of accuracy and condensation.

†Thomas Wright, "Early Christianity in Arabia." London, 1855.

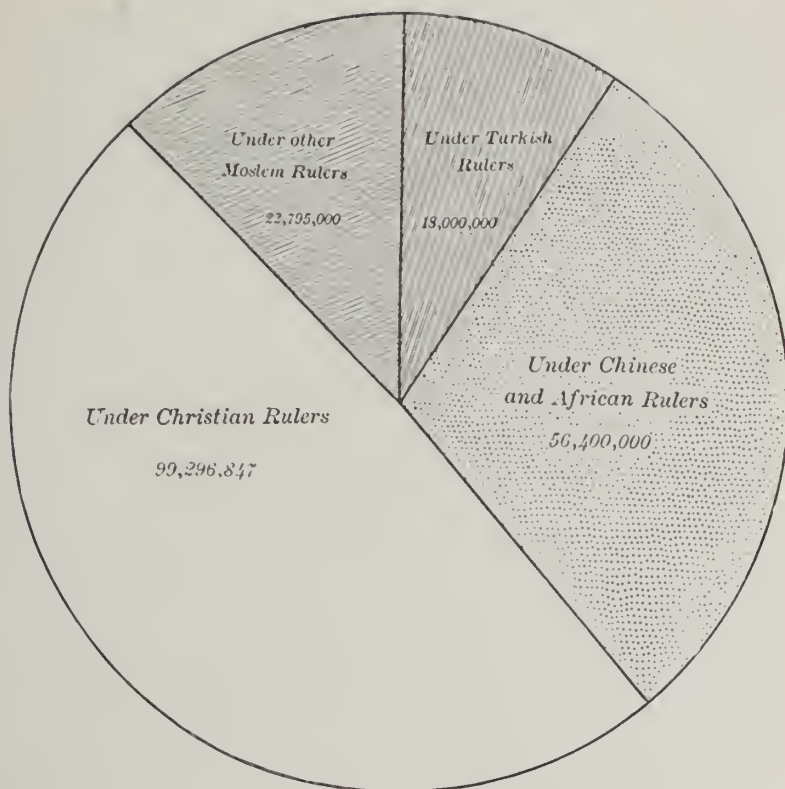
‡P. D'Abey de Thiersant, "La Mahometisme en Chine." 2 vols. Paris, 1878. *Chinese Recorder*, Vol. XX, pp. 10-68. T. W. Arnold, "The Preaching of Islam." London, 1896. See especially the valuable chronological chart at the end of the latter book.

Another fact evident from the chart is that Islam had rooted itself for centuries in every land before modern missions came to grapple with the problem. The Church was ages behind time, and lost splendid opportunities. Christian missions came to Persia one thousand years after Islam entered. In Arabia and North Africa twelve centuries intervened. In China Mohammedanism had eleven hundred years the start, and only this year has a beginning been made to evangelize that part of China.* In Java only *four hundred years elapsed* before work began for these half-pagan Moslems, and it is not strange that here we find many converts. About one-third of the Hausa-speaking people of North Africa are Mohammedans. Prior to the Fulah conquest, about the beginning of the present century, they were all pagans; Islam is even now making conquests west of the Niger. And practically the whole of this field—long since white for the harvest—has been untouched by missionary effort. Yet Charles Henry Robinson writes in his book, "Hausa-land :"

Although Mohammedanism is making very slow, if any, progress in the Hausa States, it has recently made rapid progress among the Yorubas, who inhabit a country to the west of Hausaland, which has for its capital Lagos. Its introducers are for the most part Fulahs—that is, the same tribe to whom the Hausas were indebted for their conversion to Mohammedanism at the beginning of this country.

The fatalism attributed to Mohammedans is not one-half so fatalistic in its spirit and operation as that which for centuries has been practically held by the Christian Church as to the hope or necessity of bringing the hosts of Islam into the following of Jesus Christ. There may have been reasons in in time past for this unreadiness or unwillingness, such as political barriers and fear of death from Moslem fanaticism. To-day we cannot plead such excuse. *There has been no foreign missionary among Moslems who died for proclaiming the truth, in all this century of missions.* Nearly all the political barriers against missionary occupation have fallen. Read

*The *India Witness* states : " A number of British and German friends are subscribing to support a new mission to China. This new enterprise, to which we wish complete success, will have its headquarters in Kashgar and Yarkand, two cities of Chinese Turkestan, and the work is to be carried on not among the Chinese, but among the Mohammedans, who are in a large majority in that district. The new mission is interesting in that it is an attack upon China from the West. Two German missionaries, accompanied by a doctor and a native Christian, will arrive in Kashgar next spring, and begin work. It may be added that the British and Foreign Bible Society is at present printing the four Gospels in the dialect of Chinese Turkestan, and that in all probability they will be ready before the new mission gets settled at Kashgar."



POLITICAL POWERS OF THE MOHAMMEDAN WORLD.

Under Turkish rule :	Europe.....	2,000,000	
	Asia.....	12,000,000	
	Arabia.....	3 000 000	
	Tripoli.....	1,000,000	
			18,000,000
Under other Moslem rulers :	Arabia.....	5 000,000	
	Persia.....	8,800 000	
	Afghanistan.....	4,000,000	
	Morocco.....	4 995 000	
			22,795,000
Under the the Chinese Emperor.....			20,000,000
Under African chiefs, etc.....			36,400,000
Under Christian rulers :	Roumania, etc.....	1,187,452	
	Greece.....	24,165	
	Russia.....	10,861,000	
	Baluchistan and India... ..	57,821,164	
	Malaysia.....	15 000,000	
	Egypt and Zanzibar.....	9 118,775	
	Tunis and Algiers.....	5,284,291	
			99,296,847
			196,491,847

it on the chart, and proclaim it upon the house-tops, that three-fourths of the Mohammedan world are accessible to the Christian missionary—accessible in the same way as are all non-Christian lands, opening to the golden keys of love and tact and faith. Of two hundred million Mohammedans, only eighteen million are directly under Turkish rule. Under Russian rule there are 10,861,000; under Dutch, French and German rule. 24,580,000; while British rule or protection extends over nearly sixty-six million Mohammedans—a population as large as that of the United States. And yet men speak of Mohammedanism as if it were synonymous with Turkey, and of this missionary problem as if it could be solved by bombarding Constantinople.

Looking at the table from another standpoint, there are to day only 41,560,600 Moslems under Mohammedan rulers, *i.e.*, in Turkey, Persia, parts of Arabia, Afghanistan and Morocco; while there are 99,552,477 under nominally *Christian* rulers, and three-fourths of this vast number are subject to the Protestant queens, Victoria and Wilhelmina. Well may Abdul-Hamid II. tremble on his tottering throne for his califate, when two “infidel women” hold the balance of political power in the Mohammedan world. This is the finger of God. And it does not require the gift of prophecy to see yet greater political changes in the near future pregnant with blessing for the kingdom of God. The deadlock of inactivity in the Levant cannot last. The reaction will surely lead to action when the temporary revival of the proud, menacing spirit of the old sword-fanaticism has done its work. But the failure to act for Armenia when the hour was ripe may cost the powers of Europe a still larger Eastern question. The editor of the official organ of the Barmen Mission, which has had so much success among the Mohammedans in Sumatra, writes:

We have often been forced to observe that the whole Mohammedan world is connected by secret threads, and that a defeat which Islam suffers in any part of the world, or a triumph which she can claim either really or fictitiously, has its reflex action even on the work of our missionaries in the Mohammedan part of Sumatra. Thus the recent massacres in Armenia have filled the Mohammedans in this part of Sumatra with pride. They say to the Christians: “You see now that the raja of Stamboul (that is, the Sultan of Constantinople) is the one whom none can withstand; and he will soon come and set Sumatra free, and then we shall do with the Christians as the Turks did with the Armenians.” And it is a fact that a considerable number of Mohammedans who were receiving instruction as candidates for baptism have gone back since the receipt of this news.

And this leads us to consider, next :

II. THE PRESENT CONDITION OF THE MOHAMMEDAN WORLD.

Libraries have been written on the origin, character, and history of Islam, the Koran, and Mohammed. Views differ widely, extremes often meet, and authorities conflict when we examine the question, *e. g.*, of Mohammed's preaching, or the influence of the Koran on the lives of its readers. The apologies for all that is evil or incongruous in the system have been many and yet wholly insufficient to prove its integrity or truth. The result of a century of critical study by European and American scholars of every school of thought seems to be that Islam is a composite religion. It has *heathen* elements ; witness the Kaaba, the Black Stone, and endless superstitions and practices that find their origin in pagan Arabia. It has *Christian* elements, such as its recognition of Christ and of the New Testament, *without the cardinal doctrines of the atonement and the incarnation*. It has *Jewish* elements. These are so numerous and have had such influence as to form the warp and woof of Moslem tradition and often the very texture of the Koran itself.* The Old Testament as interpreted by the Talmud, is the key to many otherwise obscure words, ideas, and stories found in the Koran. And the entire Moslem ritual is an Arabic translation of Judaism as it existed in Arabia. Like Judaism, Islam glories in its grand doctrine of the unity of God. But altogether too much has been made of this part of the Moslem creed. There is abundant proof to show that monotheism was well known in Arabia before Mohammed's day. The name of *Allah*, for the one supreme deity, occurs even in the pagan poets. Moreover, there is no salvation in mere monotheism. "Thou believest that God is one, thou doest well, the devils also believe and tremble." The Mohammedan world holds this supreme truth in unrighteousness. It has not made them free. Fatalism binds back everything that seeks progression ; formalism has petrified the conscience ; social life is corrupt and morals are rotten.† The Rev. J. Vaughan, of India, says : "However the phenomenon may be accounted for, we, after nineteen years of mixing with Hindus

* "Literary Remains of Emanuel Deutsch," London, 1874, and the unequalled essay of Abraham Geiger's, "Was hat Mohammed aus dem Judenthum übergenommen ?" Preisschrift for University of Bonn, 1833.

† Hauri, "Der Islam in seinem Einfluss auf das Leben seiner Bekenner." Leiden, 1881.

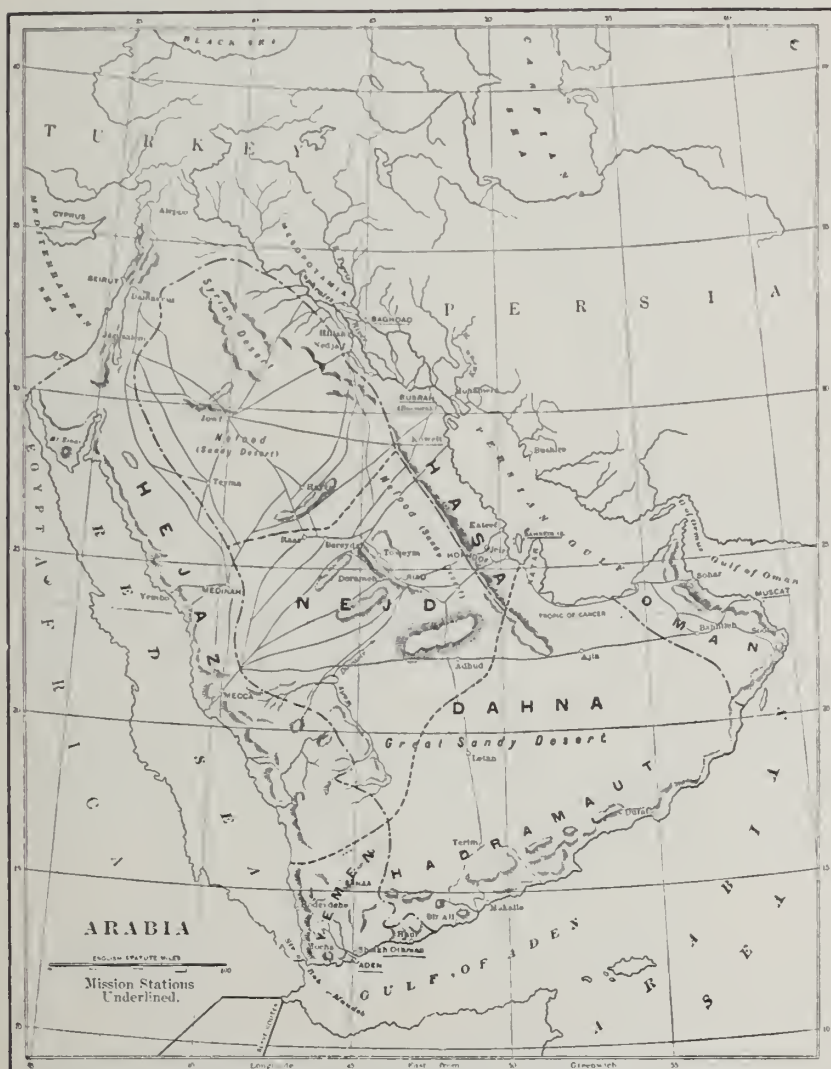
and Mussulmen, have no hesitation in saying that the latter are as a whole some degrees lower in the social and moral scale than the former." A veteran missionary in Syria says of the Moslem population that "truth-telling is one of the lost arts, perjury is too common to be noticed, and the sin of sodomy so common among them in many places, as to make them a dread to their neighbors." "By their fruits ye shall know them."

The *five pillars* of the Mohammedan faith are all broken reeds by the solemn test of age-long experience; because their *creed* is only a half-truth, and its "pure monotheism" does not satisfy the soul's need of a mediator and an atonement for sin. Their *prayers* are formal and vain repetitions, without demanding or producing holiness in the one that uses them.* Their *fasting* is productive of two distinct evils wherever observed; it manufactures an unlimited number of hypocrites who profess to keep the fast and do not do so, and in the second place the reaction which occurs at sunset of every night of Ramadhan tends to produce revelling and dissipation of the lowest and most degrading type. Their *almsgiving* stimulates indolence, and has produced that acme of social parasites—the dervish or fakir. Finally their *pilgrimages* to Mecca and Medina and Kerbela are a public scandal even to Moslem morality, so that the "holy cities" are hotbeds of vice and plague-spots in the body politic.

It has often been asserted that Islam is the proper religion for Arabia. The Bedouin now say: "Mohammed's religion can never have been intended for us; it demands ablution, but *we* have no water; fasting, but *we* always fast; almsgiving, but *we* have no money; pilgrimage, but Allah is everywhere." Islam has had fair trial in other than desert lands. For five hundred years it has been supreme in Turkey, the fairest and richest portion of the old world. And what is the result? The Mohammedan population has decreased; the treasury is bankrupt; progress is blocked; "instead of wealth, universal poverty; instead of comeliness, rags; instead of commerce, beggary—a failure greater and more absolute than history can elsewhere present."† In regard to what Islam has done and can do in Africa, the recent testimony of Mr. Robinson is con-

* See article on "The Koran Doctrine of Sin," *Christian Intelligencer* (New York), Sept 2, 1896.

† Cyrus Hamlin's "Five Hundred Years of Islam in Turkey," 1883.



clusive. Writing of Mohammedanism in the central Soudan he says:

Moreover, if it be true, as it probably is to some extent, that Mohammedanism has helped forward the Hausas in the path of civilization, the assistance rendered here, as in every other country subject to Mohammedan rule, is by no means an unmixed good. Mohammedan progress is progress up an *impasse*; it enables converts to advance a certain distance, only to check their further progress by an impassable wall of blind prejudice and ignorance. We can not have a better proof of this statement than the progress, or rather, want of progress, in Arabia, the home of Mohammedanism, during the last thousand years. Palgrave, who spent the greater part of his life among Mohammedans, and who was so far in sympathy with them that on more than one occasion he conducted service for them in their mosques, speaking of Arabia, says: "When the Koran and Mecca shall have disappeared from Arabia, then, and only then, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back."

But it is not only indisputable that Mohammedanism is a hopeless system as regards civilization; it is hopeless for the soul. Whatever may be the opinion of those whose theology includes a larger hope and a second probation, to the evangelical friends of missions and "the children of the Kingdom" Islam falls, with heathenism, under Paul's category—"without Christ, without hope." The awful sin and guilt of the Mohammedan world is that they give Christ's glory to another. Islam, in its final result, as well as in its essence, is anti-Christian.* Christ's name and place and offices and glory have been usurped by another. Mohammed holds the keys of heaven and hell. Whatever *we* may think of the caricature of Christ in the pages of the Koran, it so influences the Moslem world that the bulk of Mohammedans know extremely little, and think still less, of the Son of Mary—that Son of whom it is written, "Neither is there salvation in any other."

III. THE OUTLOOK FOR THE MOHAMMEDAN WORLD.

Nevertheless, there are certain hopeful signs to the eye of faith in this very hopeless system that ends in such social stagnation and spiritual death.

First of all, the great Mohammedan world is no longer a unit, either politically or religiously. As regards temporal power, we have already seen how that is and has been steadily

*See the masterly exposition of this idea in Koelle's "Mohammed and Mohammedanism," London, 1889.

disappearing. The illustrious califate is hopelessly a thing of the past. Islam has no acknowledged pope. Since the Wahabee reformation, at the beginning of this century, the increasing hatred for Ottoman rule in Hejaz and Yemen during the last decade, and English supremacy in Oman and the Persian gulf, all of Arabia looks to Mecca for a *new calif*, and not to Constantinople for the old one.

Spiritually, the Moslem world seems to stand on the tiptoe of expectation. The mahdi in the Soudan; the religious orders of the Sanusiyah in Morocco and Tunis;* the revolt against traditional Mohammedanism in India, and the rise of the Babi movement in Persia, all these indicate a stirring among the dead bones. Babism† alone is such a wonderful phenomenon that we are not surprised to learn that it already has 800,000 adherents, and spreads wider and wider. There is much that is sad in the new teaching, but it has opened the door to the Gospel as nothing else has done. Some one writes concerning its influence:

It is computed that in many towns and villages half the population are Babis. This is a clear indication that the people of Persia are already, in large measure, wearied with Islam, and anxious for a higher, holier and more spiritual faith. Almost all through the country the Babis are quite friendly to Christians. The rise of this faith is in a large measure due to the spread of the Gospel, the best of their doctrines are borrowed from it, while they openly reverence our Scriptures, and profess to be ready to reject any opinion they may hold when once proved to be contrary to the Bible.

Fifty years ago it might have been said with much truth of the Mohammedan world, spiritually, that it was "without form and void, and darkness upon the face of the deep." To-day we can add "*The Spirit of God moves upon the waters.*" What else is it when there comes news of an ever-increasing demand for the printed Word from every mission station in Moslem lands? What else is it when two learned Indian Mohammedans devote their time to writing a commentary on the Bible from a Moslem standpoint? What else is it when first-fruits are being gathered in even the most unpromising fields of labor among Moslems?

Not only is the soil being prepared for the sowing of the Word, but that Word—the good seed of God—has been trans-

*See *Indian Witness* for March 11, 1898. Article by Rev. E. Sell.

†"The Bab and the Babis." E. Sell. Madras, 1895. "The Episode of the Bab." E. G. Browne, of Cambridge.

lated and printed in nearly every Mohammedan tongue. The Arabic Bible will prove stronger in this holy war than any blade of Damascus ever was in the hand of the early Saracens. For Persian, Afghan, Chinese, Malay, Hausa and Russian Mohammedans that Word of God is also ready in their own tongue. The *Arabic* Koran is a sealed book to them—since it may not be translated—but the Bible speaks the language of the cradle and the market-place. In this we can see a wonderful providence of God, giving the Church such vantage ground in the coming conflict that even her enemies acknowledge victory certain.

As regards the present status of missionary effort in Moslem lands, the bare statement of the chart must suffice. There is no room here for adequate treatment of the subject. The reports of the various societies that work chiefly or largely among Moslems tell the story of trial and triumph. Especially worthy of study is the story of the North African Mission, of the Church Missionary Society in the Punjab, and of the Dutch in Java. In India many hundreds of the followers of Islam have publicly abjured their faith and been received into the Church. Half of the native clergy in the Punjab are from among the Moslems. In the Malay Archipelago there are thousands of converts. And yet even in these most promising fields the laborers are sadly few.

Rev. E. A. Bell, of the M. E. Church, writing from India, says :

Here is a great door—sixty millions of Indian Moslems, for whom all too little has hitherto been done. In the Madras Presidency are two million Mohammedans, and there are only two missionaries at work for them, both in the city of Madras. In Mysore are 200,000 Mohammedans, and in Ceylon 200,000 for whom no ordained missionary is at work. Missionaries to Hindus are numbered even by the hundred in these territories, but scarcely one of them knows even the language of the Mohammedans, Hindustani.

At the Lambeth Conference, held in London, 1897, the special committee on foreign mission work called attention to "the inadequacy of our efforts in behalf of Islam." "Until the present century very little systematic effort appears to have been made. *As regards the work of the present century there have been the efforts of magnificent pioneers, but we need something more; we need continuous and systematic work, such as has been begun in the diocese of Lahore and some other parts of India.*"

"*Inadequacy*" is too weak a word to express the shameful neglect of duty in carrying the Gospel to the Mohammedan world.

There was a thousandfold more enthusiasm in the dark ages to wrest an empty sepulcher from the Saracens than there is in our day to bring them the knowledge of a living Savior. There is no Peter the Hermit, and no one girds for a new crusade. We are playing at missions as far as Mohammedanism is concerned. For there are more mosques in Jerusalem than there are missionaries in all Arabia; and more millions of Moslems in China than the number of missionary societies that work for Moslems in the whole world! Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter.

America entertains perverts to Islam at a parliament of religions, while throughout vast regions of the Mohammedan world millions of Moslems have never so much as heard of the incarnation and the atonement of the Son of God, the Savior of the world. The Holy Land is still in unholy hands, and all Christendom stood gazing while the sword of the Crescent was uplifted in Armenia and Crete, until the uttermost confines of the Moslem world rejoiced at her apathy and impotence.

Is this to be the measure of our consecration? Is this the extent of our loyal devotion to the cause of our King? His place occupied by a usurper and His glory given to another, while the Church slumbered and slept; shall we not arise and win back the lost kingdom? *Missions to Moslems are the only Christian solution of the Eastern question.* "Father, the hour has come, glorify Thy Son." God wills it. Let our rallying cry be, Every stronghold of Islam for Christ! Not a war of gunboats, or of diplomacy, but a Holy War with the Sword of the Spirit, which is the Word of God. Let God arise and let His enemies be scattered. "Father, the hour has come, glorify Thy Son."—*From the Missionary Review of the World, October, 1898.*

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